

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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### REPENTANCE.

*The goodness of God leadeth thee to repentance.*  
Romans ii. 4.

Repentance stands in a very conspicuous place in the degrees of sectarianism, and to speak after the manner of Masons, is the key stone of the Royal Arch. We frequently hear them calling upon men to repent—reform—change their hearts—become new creatures; by which expressions the same thing is intended. But what is repentance? All agree it is a sensation which produces a reformation of the feelings, conduct and propensities of the human heart. It is in fact a change from darkness to light, a sorrow for sin, and a desire for the more enlightened paths of reason and understanding. But why should men repent? The apostle tells us, for gratitude for the goodness of God—"the goodness of God leadeth to repentance." We should repent because every thing we discover around us is designed by God for our benefit, to increase our happiness, and to render us more perfect in our knowledge of him and his glorious designs of providence and grace. We should, in a word, "love him because he first loved us." This is the real genuine repentance—"repentance which needeth not to be repented of." Compare this with repentance as taught in our day, and how do they agree together? Sectarians tell us, we should repent out of fear of God's interminable wrath; to escape the burnings of hell, and the eternal vengeance of a just and righteous God. And they even go so far as to set bounds to repentance, which if neglected longer never can be effected. But where do they find this doctrine? Is it in the Bible? Our Saviour called upon men to *repent*, saying, "the kingdom of heaven is at hand." He did not say, the interminable wrath of God is at hand, ready to crush the impenitent. No; *fear* was no part of his doctrine, he led mankind to *hope*, not to *fear*; and encouraged them to love God because his goodness designed them for immortality and bliss beyond the grave. He called upon them to repent, because repentance constituted their happiness, by freeing their minds from sin and error, and introducing them into the light and knowledge of God their Saviour and of Jesus Christ whom he had sent. Men who repent from such motives cannot fail to receive as their reward, peace and contentment such as "the world can neither give, nor take away." But men who repent out of fear, will always be a prey to fear. The dread of an eternal hell, which their own consciences tell them they could never possibly deserve, absorbs every generous and hu-

mane principle of the human heart, and renders their Creator, to them a tyrant, and an oppressive master. The ways of wisdom, truth and righteousness appear to them rough and uneven, because *driven* to them by fear; while the paths of vice, dissipation and profligacy appear pleasant and alluring, because withheld from them by the same motives. Hence true repentance can be produced by no other means than by those which arise from a knowledge of God's goodness, and which spring from a grateful heart. Such repentance only can be conducive to man's happiness, and such only can meet the approbation of our heavenly Father.

FROM THE RECORDER AND TELEGRAPH.

### LETTER TO A FRIEND.

DEAR SIR—When I look abroad into the world and take a view of the dark corners of the earth, knowing the depravity of the human heart, I am not astonished at heathenish idolatry, or Mahometan delusion; because I remember that the light of Revelation shines not, either in the land of the former or the latter. Neither am I so much surprised at Popish superstition; for, where I find men in power and authority, striving to keep the word of God from their fellow-creatures, there I expect to see "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth." But when I look immediately around me, I confess I am almost confounded at what my eyes do see, and ears do hear, in a land where the Sun of Righteousness shines forth in meridian splendour, and the word of God is found in almost every habitation.

Here you are ready to exclaim, What can this be? I will tell you. It is a man with a Bible in his hand, assuring his fellows that whatsoever they may believe, and whatsoever they may do in this life, they will certainly become completely and perfectly happy in a future state. Thus I find that heathenism, Mahometanism, Popery, and all manner of wickedness are virtually encouraged by my neighbours; for if mankind can be fully persuaded that immortal glory awaits them beyond the grave, let them say and do what they will on earth, they will put but little restraint, if any, on their corrupt inclinations. Yes, I see him making many proselytes to Universal Salvation; and they give him reverence and honour, while they reproach those who believe, and who strive to obey, the truth as it is in Jesus.

But I continue to look a moment, and O how the scene changes! I imagine myself, with all the nations of the earth, standing before the Judge of the world. I there behold a faithful gospel preacher, surrounded by a number of meek and lowly individuals, whom he became instrumental of turning from darkness to light. And now the Judge says unto him, "Give an account of thy stewardship." He replies: "I have nothing to recommend me before thee, O holy God; I have been an unprofitable servant. Take me, and do with me as seemeth good in thy sight."—Here his converts, one and all, testify and say, "We bear him witness, before God, that he spake the truth to us in love; for while we were opposed to him and his words, he declared unto us, with much sorrow of heart, that we were walking in the broad way to destruction; and that unless we repented of all our sins and turned to the Lord, we should be punished with everlasting destruction from the presence of the Lord and the glory of his power. This made us tremble and cry unto thee

for mercy." Then the king saith unto him and them, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

Then I behold another preacher—a preacher of Universal Salvation: even the same whom I had, but as it were a moment before, seen on earth. To him the Judge says, "Give an account of thy stewardship." And he was speechless." Then said the King to his proselytes, (for they were many,) "Where are the talents with which you were intrusted." One answered, pointing to the preacher, "That man made me believe that I could do whatsoever I pleased on earth, and yet be completely happy after death; therefore I buried thy talents in the earth." Another said, "This my companion's talk, together with that preacher's words, induced me to think that all would be saved; and so I cast off fear, restrained prayer, and neglected thy commands."—Those who did not answer the King as did the first, answered as did the other. Then the Judge replied to them all, "Your pleas are worthless. My word was so plain, that the way-faring man though a fool, need not have erred therein. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." And here, filled with unutterable despair, the proselytes all gnash on their preacher with their teeth, while at every groan he utters, new horror thrills through their souls. Their loud lament through eternity is heard, "O the fatal day when I first listened to that deceiver—that preacher of Universal Salvation." His language is, "O that I had been satisfied with destroying my own soul. O that I had not made so many proselytes; for every one of them is now become a tormentor. O what joy dwells with the righteous, (whom we reproached on earth,) afar off in Abraham's bosom. O that I had listened to the faithful warnings of that servant of God. O that he had warned me with a voice of thunder. But alas, I hardened my heart, and would not listen to his words."

### REMARKS.

We need not apprise our readers that the *Recorder and Telegraph* from whose columns the above article is extracted, is a paper published in Boston, and devoted to the cause of missions and the spread of error, bigotry and superstition. This article breathes the same spirit with the Editor of that paper, and may upon the whole be taken as a fair sample of his productions. "When we look abroad into the world and take a view of the dark corners of the earth, without knowing the depravity of the human heart," we confess with the Editor, that we "are not astonished at heathenish idolatry or Mahometan delusion." No, these things do not at all astonish us; they are the natural effects of darkness and error, and are as inseparable from the present state of mankind as light and heat. But we must confess our utter astonishment when we "look immediately around us in a land where the sun of righteousness shines forth in meridian splendour," to find a man who professes a belief in the enlightening doctrine of christianity, whose mind is so beclouded by the darksome shadows of error, superstition and bigotry, as is the writer of the above article. He seems astonished that any man should believe in, much more

teach the doctrine of Universal salvation—and why? Because the sun of righteousness shines forth in meridian splendour. Surely the sun of righteousness never shone upon his mind. Does he know what manner of spirit he is of? Does he know that the very words he speaks, plainly declares him ignorant of the true light of heaven? Why is he astonished at the teaching of Universal salvation? Surely sufficient reason may be found in his own words. Poor, blind, ignorant being, astonished at the light of heaven! Where could he have been hidden so long, that the transcendent brightness of the "sun of righteousness" should produce such an effect upon his bewildered and astonished senses? But mark his folly. He is not astonished at "heathenish idolatry"—but is astonished at the doctrine of Universal salvation, which he says encourages "idolatry," &c. What nonsense, astonished at the effect and not at the cause. But how does the doctrine of Universal salvation encourage idolatry? He must have mistook this doctrine for that of the trinity—for his own tenets. He worships three Gods—all Gods, and yet neither of them Gods, and yet charges Universalism with encouraging idolatry! His next assertion, (for it is an assertion only,) we shall not descend to answer further than to say, that look the world over, and in every thousand believers in the doctrine of the trinity, and that of endless misery, there will be found at least ten worthless, dissipated, profligate professors, where there is one such Universalist. If he doubts the fact, let him calculate for himself, (which we conclude he is able to do, since heaven and hell are so clearly open before him,) and if he then can charge Universalism with being licentious, in opposition to the doctrine he advocates, he must be a greater hypocrite than we are now disposed to believe him. But he goes on—The realms of bliss and regions of despair are open before him, and the great Judge of all things is seated on his Throne, before whom are gathered all nations, tongues and people. He first introduces a fiery preacher of endless misery, a real hot orthodox roarer, fresh from some missionary tour, where he has converted numberless souls, which are to him as "the seals of his ministry." "Well, Rev. Sir, what have you done that may entitle you to an entrance into paradise?" "Oh, nothing—nothing—worse than nothing. *I have been an unfaithful servant.* If thou dealest with me as I deserve, endless damnation will be my portion." But this is too much—Here stand the souls he has converted, and they all cry out at once—"A lie—a lie! This Rev. gentleman warned us to flee from the wrath to come; he pictured to us the regions of hell, where fires sulphureous burned for ever, and 'declared unto us with much fervour of heart,' that unless we repented of our vile misdeeds, we should be eternally damned, and become coinmates with devils and damned spirits in the nether regions of despair." Well what next? Does the Judge reprimand him for daring to veil his conduct by a falsehood? Oh no, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." What blasphemy! Good God, who could believe that such accursed conduct could be ascribed to thy matchless name! Who could

believe that the kingdom of heaven could be bought with a lie! Who could believe that hypocrites and cringing sycophants should constitute the inhabitants of heaven! But again; Another trial—"A Universalist is brought forward." "What have you to say for yourself?" He does not speak. (A curious circumstance in a Universalist preacher, and with due deference we would submit to some learned divine who *has got religion*, whether he is not converted or born again.) "You have nothing to say then? No,—he is silent. Well it will never do to let the Judge remain ignorant of the affair—some one must turn state's evidence." "Well, followers, what is the matter with your preacher?" No answer! "Well then, what have you done with the talents, (money) with which I intrusted you?" "That man told me to feed the hungry—clothe the naked—administer to the wants of the necessitous with it, and forbid us giving it to Missionary and Education societies; we have spent it all in this way, Lord, and we hope not without effect." "What, he tell you not to give it to Missionary societies? He keep the news of my wrath from the heathen? He forbid your purchase of immortal souls, with filthy lucre?" "Yes, Sir, and commanded us so to do in your name." "Oh, you wretch! depart, ye cursed into everlasting fire prepared for the devil and his angels. I'll learn ye how to withhold your money from the aid of the missionary cause. Who knows how many poor, precious, immortal souls have perished through your obstinacy—depart—begone!!" Such, reader, is the judgments of God as recorded by the Recorder and Telegraph—*Whoso reddeneth, let him understand.* But to be serious; why are such statements made, as the above contains? Does the Editor of the R. & T. or the Editor of Zion's Herald, who has copied the same, really suppose that the publication of such bombastic nonsense—such arrogant blasphemy, will advance their cause? They must surely think mankind all fools or mad men, if such is the fact. But there is one thing in this piece which deserves notice, as it is, no doubt, the real sentiment of the writer's heart, which has escaped him in an unlucky hour. He says, "If mankind can be fully persuaded that immortal glory awaits them beyond the grave, let them say and do what they will on earth, they will put but little restraint if any on their corrupt inclinations." We are truly sorry to see a man come forth in this public manner, and say that the paths of vice are more pleasant than those of virtue—that nothing short of the fear of a future endless hell, can, or ought to withhold us from committing murder, robbery, and every crime which can blacken the human character. We seriously warn him to beware, lest by the frequency of such statements, he encourages the very things which he wishes to check, and "strengthens the hands of the wicked," by painting vice and iniquity in such alluring forms.

FROM THE NEW-YORK CHRISTIAN INQUIRER.

MR. SEWALL'S HYMN BOOK—ONCE MORE.

*Whoever corrects my errors does me a kindness.*

The Rev. Mr. P. disavows being the writer of the piece over the signature "G." in the Christian Telescope, and which I attribute to him by saying "G. therefore, (alias P.) feels it his bounden duty to warn

the public of the deception!" But, he adds, "So far, however, as relates to the general scope of the communication, it is strictly true; and as such, is capable of an honourable defence." Its defence may be seen in the Telescope of April 22, over the signature G. and I have no disposition to go into a war of words on the subject. The public can judge of the facts which have been stated on the one side, and conceded, or at least, not denied, on the other. If most of our brethren in the ministry who were connected or concerned, either directly or indirectly, in what was called "the appeal," and with the long controversy on that subject, have given up the idea of a future state of rewards and punishments, it is unknown to me, and I have yet to learn the fact. I know, however, that it is not the case with ALL: for the truth of these very sentiments, (leaving out the idea of "eternal misery," "eternal rewards," &c.) has been strenuously contended for, by at least "one solitary" individual, who is still in fellowship with us as a Universalist preacher, in this city, during the winter past. Now, it is frankly acknowledged, that these are sentiments in which I have no faith whatever; but I am far from calling them "nonsense," much less do I think they should be treated as "blasphemy!" There is no occasion of using opprobrious language in the defence of Universalism; and, whenever it is used, I call it the language of Sectarianism, and I consider it no better because it comes from a Universalist.

As to my having seen Mr. Sewall's Hymn Book, before we had adopted Mr. P.'s in Philadelphia, I think what Mr. "D. P." states is correct; but if so, it had entirely escaped my recollection, as I never had particularly examined it for myself, till I came to this city; nor do I know whether it was either mentioned or thought of when we adopted Mr. P.'s in Philadelphia. Mr. P.'s was adopted in preference to Messrs. Ballou and Turner's, principally for reasons which have been already stated. As to profit, or loss, in my society, in adopting Mr. Sewall's Hymn Book, it is a matter between them and Mr. S. alone. Had they not been satisfied with the proposal, it is to be presumed that they would not have accepted it; which, as I have understood, was done by a unanimous vote.

Dismissing, therefore, G's communication of almost four columns on this subject, I shall return again to that of "D. P." which, whatever might have been my mistake before, it is presumed that I do not now mistake in attributing it to the man of whose name these are the initials. Why then should Br. Pickering feel any "reluctance" in correcting an innocent mistake, which does not affect the real merits of the question in the least? It was no more than his duty, and he has my thanks for doing it. But I know not why he should do it "with reluctance," unless while he thought it was "attributable to want of recollection," he either feared or else suspected it was otherwise!

I have no other reasons to give for making the exchange of Hymn Books than have already been given; whether they were sufficient to justify either me or my society, the public will judge. The insinuation that a loss rather than gain has been sustained by it is made without a knowledge of the facts, yea, contrary to facts; but if such were the case, it was done with a perfect understanding on the subject; at least, without "deception!" Mr. P. says, "I henceforth intend to supply by the hundred at \$50; (that is, bound.) Very good. Mr. Sewall's can be had at \$40 per hundred, bound; and my appendix at \$20. But I do not ask any society to adopt either the one or the other, unless such should be their choice. Mr. P. acknowledges 345 Hymns in the books of which he so much complains that are in his own; about 20 more to which he does not object; 27 others to which the only objection is their length, (and these may often be divided,) making 392 Hymns not materially objectionable. Surely, then, this cannot be a book so very objectionable, that it need to have created much un-



business. What Br. "D. P." means by "a direct injury," I cannot imagine. I suspect he has been paid for all the books that my society bought of him; and should they now go into the hands of those who might otherwise have bought of him, it can be no more than an *indirect* injury; on which, perhaps, it would have been as well to have suppressed both his own feelings and those of his friends. He can now, however, add what he pleases; I have nothing further to add on the subject.

A. K.

## REMARKS ON THE FOREGOING.

As the communication to which this is designed as a reply, is partly in answer to one over the signature G. and partly in answer to mine, inserted in the Telescope of the 22d ultimo; I have concluded to place it before our readers, with a few remarks, and leave them to judge of Mr. K's proceedings in this affair for themselves.

It will be seen that Br. A. K. admits that he had seen the Hymn Book of Mr. Sewall, before he adopted mine in Philadelphia: Nor does he attempt to answer our objections to that Book, or our statement concerning the character of the Hymns: Yet he manifests a strong inclination to diminish these objections as far as a semblance of prudence will bear.

Respecting the "*unanimous vote*" in Br. K's society to adopt Mr. Sewall's Book, we have no disposition to contend: but we wish to propose one plain question—Did Mr. K's society pass this vote *with*, or *without* having such a measure recommended by him? This subject has been passed over in silence by Br. K. though he must have known that this was the procedure of which we complained.

The inquiry of Br. K. "Why then should Br. Pickering feel any *reluctance* in correcting an *innocent* mistake," &c. is easily answered—Because I did not wish to be under the necessity of contradicting an unqualified assertion of any man, and much less a Brother in the ministry, much older than myself: And as I neither expressed or implied a *fear* or a *suspicion* that the denial of Br. Kneeland originated in any thing but *forgetfulness*, his anticipations to the contrary appear to me of a character wholly gratuitous.

Br. K. labours under a mistake if he supposes that we complain of Mr. Sewall's Hymn Book for the use of the Unitarian Societies—So far from this, we consider it an excellent production for their societies, and well adapted to their sentiments. They, as a body, labour to supplant, what are called orthodox sentiments, as also that which teaches the salvation of all men; and they have therefore acted consistently in adopting Mr. Sewall's Hymn Book, as he has excluded such sentiments from the pages of the work.

But what would the Unitarians think of one of their Ministers, standing in the highest ranks of their order, who should recommend to his society to lay aside Mr. Sewall's Book, and to adopt mine? Would they not say that he was acting an unaccountably inconsistent part?—Nor do we see how the public can view Br. K. in a different light.

Again,—Br. K. says, "What Br. D. P. means by a *direct injury*, I cannot imagine." It then devolves on me to inform him. And—

1. The introduction of Mr. Sewall's Hymn Book

to the exclusion of mine, has prevented the sale of mine in the city of New-York. 2. It is virtually saying to all other societies, you will be unwise to adopt Mr. P's Book, for we have laid it aside, or rather exchanged it; and if you place any confidence in our judgment, beware how you adopt them; or if you have adopted them, remember that Mr. Sewall's is preferable, even for Universalist Societies: Thus throwing an obstacle to the sale of my Books, and exciting an unwarrantable suspicion, without being able to offer one justifiable reason for so doing.

Believing that farther remarks are unnecessary, we bid this subject adieu.

D. PICKERING.

## TO THE PUBLIC.

It will be seen by the preceding articles, that Br. Kneeland of N. York has thought it proper to bring the subject of Mr. Sewall's Hymn Book again before the publick. The answer of Br. Pickering we hope will be perused by our readers with candour and without imputing to him any design of making *personal* remarks, as the attack was first made upon him by Br. K. in an unwarrantable manner. The charge of *personal* censure more properly belongs to us, and while we candidly allow that personalities are *generally* unwarrantable, we shall never so far forget our duty as to suffer *one* man, more than one *set* of men, to make impositions upon the publick, without such notice as we think they deserve. We have acted thus with regard to Br. K. and trust that the publick have discernment sufficient to clear us of the charge of wontonly attacking him. We regret that we are under the necessity of bringing this subject again forward: but as Br. K. notwithstanding his numerous concessions, (for he speaks of "*facts* which have been stated on the one side, and *conceded*, or at *least not denied* on the other," ) still says that we charged him with *deceiving his society*; we deem it our duty to say briefly, that we never did charge him with such deception. The deception we complained of, (see C. Telescope No. 36,) was upon the public and not upon *his* society; and we explicitly stated, that "had Br. K. confined the book to *his* society, or to those of N. York, we should not have deemed it our duty to complain." He must therefore acquit us of this charge. But there is one other—He charges us with using the language of *sectarianism*, and says that Universalism does not need opprobrious language in its defence; and he also says, that he is not disposed to call opinions of others which himself has no faith in, either "non-sense" or "blasphemy." We agree with him cordially in the fact; but would remind Br. K. that we made no such charge. We said then, and we now say, that such sentiments coming from a *Universalist*, much less a *Universalist minister*, were both "non-sense" and "blasphemy." We will however recant the charge *in part*, and say, that they are not "non-sense," but a *rational libel* upon the character of God for *senseless* beings could no more make such libels, than *deaf* ones could *hear* them. The remainder of the subject we leave before the public without further remarks, and as Br. K. has *very prudently* concluded to drop the controversy we heartily respond, Amen to his conclusion.

G.

## ENCOURAGING.

As an example of the lessening popularity of the "Missionary cause" in this town, we publicly state, on *good authority*, that but a few weeks since a meeting was held, a clergyman sent for from a distant town to officiate, and after an eloquent, fiery and cringing beggarly discourse, after the custom of such occasions, a collection was "taken up;" and, although the *coppers* jingled merrily for some minutes, upon counting "the fragments" the prodigious sum of *six hundred cents*, were actually found to have been collected for the truly benevolent design of foreign missions. We beg leave to inquire of the Rev. Dr. Griffin, how many *precious immortal souls* may be purchased with *six hundred cents*, after deducting the *tythes, mint and cummin*, (the usual perquisites of *priests* and *agents*, and,) which it would be a pity to deprive them of, since we read in the Bible, *the labourer is worthy of his hire*?

FOR THE CHRISTIAN TELESCOPE.

## CHRIST MY HOPE.

Not all the sparkling gems,  
Nor wealth on India's shore,  
Shall wean my soul from Christ my hope;  
Or God whom I adore.

Not all the pride nor pomp,  
Which feed ambition's flame,  
Shall lure my heart from Christ my hope;  
Or wean me from his name.

Not all the scoffs of men,  
Who sneer at Jesus' love,  
Shall turn my heart from Christ my hope;  
Who reigns in heaven above.

Not all the frowns of Priests,  
Nor threats of endless pain;  
Shall lead my thoughts from Christ my hope,  
The Lamb which once was slain.

Nor sickness, pain, or death,  
Shall e'er my soul alarm;  
I'll trust in Jesus Christ my hope,  
And lean upon his arm.

LYDIA.

## SELECTIONS.

FROM THE GOSPEL ADVOCATE.

## THE BURNING OF HELL.

It has been customary in almost every age, for mankind, like Nebuchadnezer, to threaten others with the pains of a fiery furnace unless on hearing the sound of music they should fall down and worship the graven images of orthodoxy. On the occasion referred to, all but three obeyed the idolatrous and cruel king and worshipped the image he had set up, and it seems that but very few have in this age of the world sufficient integrity of heart to resist with firmness the oppressive commands of their spiritual leaders. Those who have usurped the prerogative of God, have manifested great zeal for the welfare of men, and declare to the world that they are wonderfully concerned about the salvation of "poor immortal souls"—that they would spend and be spent, could they but "save one poor sinner

from the wrath of God? but mark,—they give us to understand, like Nebuchadnezer, that unless we bow down and worship *their* God, and adhere to *their* dogmas, endless damnation awaits us! I have heard preachers of this description often declare, that if the people did not “get religion immediately the day of grace would be past for ever!”—I have often heard them in the most affecting manner describe the character of their God; and declare that he was wonderfully incensed with his offspring,—that the sword of his justice, or vengeance; (which with some, appear to be synonymous terms) was suspended over their heads—that he pursues the sinner with irrevocable vengeance—that nothing but mercy has prevented justice from assigning us all our portion in the grave with the dead and in hell with the damned! But these pious preachers who thus represent God as a ferocious being, declare that they, if they had power, would save all mankind!! O ye deluded worshippers of Moloch, if God were as you profess to be, would he not save all? Answer me this question, ye self-styled pious—ye dignified priests, who “rule over the people and cause them to err.”

But, notwithstanding all their great concern for the welfare of their fellow-beings, they hesitate not, as far as possible, to destroy their opponents. The time of burning with fire in this world is past; but for the want thereof, they threaten the sinner with an endless hell of literal fire in a state of existence beyond the grave! Would to heaven, that when they thus threaten their fellow-beings, some Nathan could stand before them to say, “thou art the man.”

I apprehend that some may say I am rather too severe, or that I have not enough of charity. To this I answer. I wish for none for their conduct. But for the *persons* of the deluded victims of priestcraft, I have great charity, even that which extends beyond the grave, and through the boundless years of eternity! This charity leads me to do all in my power to illuminate the minds of my brethren; yet while I am thus engaged, I am set to nought by my opposers, who have, by their conduct verified the testimony of James, who says, “The tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.”

I would therefore call on all those who believe in an endless hell of fire, filled with devils and damned ghosts, to contrast their ideas with those of James as above expressed, and observe the analogy. And I would also call on all concerned, to prove, by a thus saith the Lord, the doctrine of endless damnation. If they succeed, I shall be silent—if they fail, may the glory be given to God.

ALEXIS.

## CHRISTIANITY.

Christianity has been emphatically termed the social religion, and society is the proper sphere of all its duties, as the ecliptic is of the sun. Society is a sphere that demands all our energies, and deserves all that it demands. He, therefore, that retires to cells and to caverns, to stripes and to famine, to court a more arduous conflict, and to win a richer crown, is doubly deceived—the conflict is less, the reward

is nothing. He may indeed win a race, if he can be admitted to have done so, who had no competitors, because he chose to run alone; but he will be entitled to no prize, because he ran out of the course. “*Who hath required this at your hands?*” This single question ought to have made the ascetic pause, before he weaved his horse-hair, or platted his thong. Alas! how has the social and cheerful spirit of christianity been perverted by fools at one time and by knaves at another; by the self-tormentors of the cell, or the all-tormentors of the conclave. In this enlightened age, we despise perhaps the absurdities of the one, and the atrocities of the other. The day is gone by, when saints could post to paradise by the smack of their own whip, as if virtue, like beauty, were only skin deep, and devotion, like a top, could not be kept up, but by flogging; as though the joys of heaven, like the comforts of an inn, required to be heightened by the privations of the journey, and the ruggedness of the road. But after we have laughed at these things, let us look a little seriously at ourselves. Are there no other words ending in *ism*, that are now creating as many self-tormentors as Catholicism has lost? Are there no Protestants who are their own hopes? and are there no dissenters from truth, as well as from error? Are there none whom Calvin has placed upon a spiritual pinnacle far more giddy and aspiring than the marble pillar of St. Simeon? and are there none whom he torments with the scorpion-strings of a despair ten times more horrible than the whips of St. Dominic? who have perhaps escaped the melancholy of madness, only by exchanging it for the presumption of pride—denying that eternal mercy to others, of which they themselves also once despaired, as though that were a fountain that thirst could diminish, or numbers exhaust!—*Lacon*.

## MEMORY.

O Memory! thou fond deceiver,  
Still importunate and vain,  
To former joys recurring ever,  
And turning all the past to pain;

Thou, like the world, the oppressor oppressing  
Thy smiles increase the wretch's woe;  
And he who wants each other blessing,  
In thee must ever find a foe.

*Attempts to convert the natives of the East to Christianity.*

Thirty years have already elapsed since Protestant Missionaries have been numerous throughout India. During that interval, they have circulated in the country upwards of a million of Bibles; and after thirty years uninterrupted labor, they reckon, according to the acknowledgment of their own advocate, only 1000 proselytes! And even these are mere abortions, the greater part of which perish by apostasy. About two years before my departure from India, the Protestant Missionaries of Serampore found themselves under the necessity of discharging from their service all their new converts, whom they had employed in their printing-house. The new Christians having lost their estate by embracing Christianity, and finding themselves destitute, presented

a memorial to Dr. Middleton, the Bishop of Calcutta explaining to him, that when the Missionaries induced them to become Christians, they had promised to supply them with the means of existence. The missionaries alleged, in their justification, that they had been compelled to act in this manner, because these wretches, after their conversion to Christianity, had become so *vicious*, and especially so intemperate, that they feared lest the sight of the daily and scandalous excesses committed by them should pervert the whole of their Pagan workmen.—*Oriental Herald*.

## UNIVERSALIST MAGAZINE.

The 8th volume of the Universalist Magazine will commence on the 24th of June next, with such improvements in its appearance as circumstances will permit; and we hope that our friends, who feel interested in the cause of truth, will use their best endeavors to increase our list of subscribers.

The Magazine will be edited, as heretofore, by Mrs. H. Ballou, H. Ballou, 2d, and T. Whittemore.  
*Univ. Mag.*

To Correspondents.—“J. H. B.”—“B\*\*\*\*\*”—“Z.” and “R. C\*\*\*\*\*” communications are on file for consideration. “Phineas” is also received, but as his remarks involve some little censure upon Editors whom we have no right to dictate, we shall decline publishing them. Any arguments drawn in a fair, impartial manner upon the subject to which Phineas alludes, will be inserted with pleasure.

Our friend “R. C\*\*\*\*\*” will bear with us for so long delaying his requested criticisms. They shall appear soon.

Reply to “Mnason,” in our next.

## MARRIED.

In this town, on Tuesday last, by Rev. Mr. Pickering, Mr. Saul B. Scott, to Miss Susan P. Daniels, both of Mendon, Mass.

On the 11th inst. by Rev. Mr. Gano, Mr. William Easton, to Miss Amelia Clanning, daughter of Mr. Edward Clanning, both of Newport.

On Wednesday evening last, by Rev. Mr. Wilson, Deacon Stephen Wardwell, to Mrs. Elizabeth Shaw, both of this town.

In Smithfield, 11th inst. by Rev. Mr. Edes, Mr. William Mason to Miss Eliza Hawkes, both of this town.

## DIED.

In this town, on Tuesday morning last, suddenly, of apoplexy, Dorcas Brown, widow of the late Obadiah M. Brown, of the Society of Friends, in the 63d year of her age.

On Tuesday evening, Thomas, only son of Thos. J. Clarke, aged 19 months.

On Saturday last, George Henry, infant son of Mr. Wm. Congdon, aged 11 months.

On Saturday morning last, Julia Ann, daughter of Mr. Samuel Hoyt, aged 1 year and 11 months.

On Sunday last, Miss Fanny Davis, aged 26 years, daughter of the late Mr. Paul Davis, of Freetown.

On the 10th inst. Capt. Jacob Holt, of Hampton, Con. in the 66th year of his age.

On Thursday morning last, Mr. Claudsbury Weedon, aged about thirty years, formerly of Baltimore.

## NOTICE.

The annual meeting of the FIRST UNIVERSALIST CHURCH will be held at the Vestry of the Chapel on Monday evening, 22d instant, at 7 o'clock.—A punctual attendance is requested.

JOHN ANDREWS, Clerk.